

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

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TERMS:

The CIRCULAR is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible into three classes, viz., 1, those who can not afford to pay two dollars; 2, those who can afford to pay only two dollars; and 3, those who can afford to pay more than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism. We have no means of enforcing it, and no wish to do so, except by stating it and leaving it to the good sense of those concerned. We take the risk of offering the CIRCULAR to all without price; but free subscriptions will be received only from persons making application for themselves, either directly or by giving express authority to those who apply for them.

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY.

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Station of the Midland Railroad. Number of members, 253. Land, 600 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR. Horticulture, etc. Theology, Perfectionism. Sociology, Bible Communism.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 47. Land, 280 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Wallingford Community, though it has not attained the normal size, has as many members as it can well accommodate, and must grow in numbers only as it grows in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

CONTENT.

There are times when the troubles of life are still;
The bees wandered lost in the depths of June,
And I paused where the chime of a silver rill
Sang the linnet and lark to their rest at noon.

Said my soul, "See how calmly the wavelets glide,
Though so narrow their way to their ocean vent;
And the world I traverse is wide, is wide,
And yet is too narrow to hold content."

O my soul, never say that the world is wide—
The rill in its banks is less closely pent,
It is thou who art shoreless on every side,
And thy width will not let thee inclose content!
—Bulwer.

THE BEST NOVEL.

Home-Talk by J. H. N.

WHEN the novel-reader is half through his book, though he knows not how the story is coming out, he is sure that every thing is conducting to some interesting conclusion, because he sees that the course of events is arranged by intelligence and not by chance. Belief in special providence gives the same dramatic interest to the book of experience. In proportion as we recognize God's superintendence, daily life becomes to us a regular story of the highest interest. Every thing that takes place is seen to have concinnity, helping on a plot of skillful conception. The greatest amateur of the arts must be very deficient in taste if he can not appreciate the genius of God exhibited in the drama of special providence—if he is not an admirer of the "Great Unknown," whose conceptions are written in events. No man can find his way to the soul of art, who ignores God's personal superintendence of human affairs. Poetry pleases because it indicates intelligent design of harmony. A writer may make a rhyme now and then accidentally; but if he makes a succession of rhymes, we are attracted by the evidence of intention and deliberate application of skill. In prose there is no intention to produce regular verbal harmonies; but in poetry, the measure and the rhyme delight us as the artful expression of genius; it would be absurd to suppose their symphonious arrangement a freak of chance. Yet such a supposition is no more absurd than is the conception of those who do not recognize special providences. Events might chime occasionally by chance, but a person of nice observation will see harmonies in his life and in life all around him, which are not prose but poetry, that is, the manifest device of intelligent genius. We see from time to time combinations of events which rhyme as curiously as any poetry we ever read; and we could as soon think that Poe's "Raven" was written without any intention of rhyme, as that these events have no author who designed them.

To the spiritual eye every event is significant, harmonizing to carry out a divine pre-conception. The believer has a study in events and life-history infinitely more interesting than the lore of dead languages and ancient philosophers. He finds in the works of God a universal language, that all may understand—books older and better than Homer, that all may read.

"Let not the wise man glory in his wisdom;
let not the mighty man glory in his might;
let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth God."

OUR WALLINGFORD LETTER.

SWEAT IT OUT!

DEAR CIRCULAR:—Let not your readers suppose that the cold blasts of winter have by any means chilled the interest in the Turkish Bath. We are as enthusiastic as ever and the interest of our neighbors in no measure diminishes. Every day brings something new; besides, we have old chronic cases on hand, the daily progress of which is of as much interest to us as the gold bulletin is to the stock-broker. Here is another letter, from one of our patients, that will give your readers some idea of what a blessing the Bath is to those afflicted ones who have had opportunity of testing its merits. The writer is a lady who took lodgings near us, so as to be able to take two baths a day, and she kept up this treatment for a month:

"DEAR FRIENDS:—I wish you a very happy New Year. I am going to write and let you know about my health. It is improving every day, thanks to the Turkish Baths, for I don't think I should have got well without them. I don't have any more cramps in my stomach and I don't have to take a hot iron to bed with me. I sleep splendidly at night.

"When I first started for Wallingford to try the Turkish Bath, I stopped at my cousin's in New Haven to rest, and she said I looked as if I could not live a week. I staggered nearly every step I took, and I was so weak that I couldn't walk but a few rods. When I returned to New Haven, this last time, my cousins were all surprised to see me looking so well. I told them it was the effect of the Turkish Bath. They said they didn't know but it was a good thing, and one of them talks of going there and trying them, for she has about given up taking medicine. I hope she will give it up entirely and see how much faster she will improve by taking the Bath. I am not troubled for breath now. I think my lungs are as strong as ever they were. I am going to be weighed this week, for I have gained ever so much. I suppose Mrs. S. is almost well by this time and also the other patients you had when I was at your place. It is a most beautiful day and I must take a walk for I have been at work in the house, and I feel as if I needed a little out-door exercise. I must thank you once more for your kindness to me while at Wallingford, and I thank my heavenly Father, oh so much! for all his tender and merciful care over me. I am trying to live a Christian life. Do aid me in your prayers that I may not enter into temptation but be delivered from evil. I hope you are still doing well with the Turkish Bath. I am truly your friend and well wisher,
C. L. T."

We do not profess to cure every one or every disease; we set out to cure the ague, and this is

still our point of attack on the principality of disease. It would be impossible however to confine ourselves to one class of patients, for the prestige that we have gained in treating the ague has spread far and wide; it would be difficult to convince the public that any remedy that makes sure work of the ague, every time, will not also cure other diseases. The consequence is, that we get many cases that we should never have thought of seeking after, and many that we should never have thought of helping in any permanent way. Foremost among these is rheumatism, the most general, most painful, and most stubborn among diseases. We had supposed that a man who had rheumatism must continue to have it more or less; that it was in his system, and that—with trifling alleviations—he must be subject to it all his days. The results of the Turkish-Bath treatment in such cases are as wonderful to us as they are to our patients, and our rheumatic cases increase. Still we do not lose sight of the main object, and despite the fact that we are not now in the ague season, we occasionally get a stray case of chills. Our last, was on New Year's day, when a lad about fifteen years old, rushed into the room and began hurriedly undressing himself, telling us in tremulous accents, that he "had been shaking so hard that he could scarcely keep his boots on, and he was going for that hot-room as quick as he could get there." He took two baths and is well.

We hope to make an interesting record next spring and summer of our experience with the ague, and expect that many others will be induced by our example to fight the disease through the Turkish Bath. We completely conquered it in our own family and in all that came to us for help the past year, and there is no good reason why an end should not be put to it throughout the land. The remedy is so reasonable and simple, that it should become universal; and we ask everybody who suffers from ague to try the plan of "sweating it out." It will be only a few months before the season of chills and fever will be round again; but don't wait for it; be looking round now for some easy method of taking a good sweat about once a week, and establish the habit of washing the blood as well as the body and the ague will find no weak place to attack. Those magnificent suburbs of New-York city, the ideal beauty and comfort of which is dissipated by advertisements of ague cures painted on every rock and fence, are specially interested in this subject. The landed proprietors are interested in it as a matter of finance, for a dwelling in a healthy place should be worth infinitely more than one where ague prevails, and the tenants are interested in it as a matter of self-defence.

It is a fair subject for the press to take up and discuss until the public are thoroughly aroused to protect themselves against the imposition of the ague. There is perhaps no other disease that so thoroughly prostrates, and none that undermines the constitution in a more insidious way than the ague. It puzzles the most scientific doctors because it lives in that part of the body about which the least is known, and it calls into action more quacks and frauds than any other disease. We have proved, and point the public to a sure and simple remedy; *viz.*, "sweat it out." All that remains is for the public press to advise their readers of it. Let the good news spread; it will prove a blessing to many an afflicted family the coming season, and to the rich no less than to the poor.

W. C., Jan. 15, 1876.

A. E.

There are hidden mysteries in the far off, in the yet unknown, amidst the innumerable and unfathomed, and infinite depths, of the wondrous works of God—mysteries yet to be unfolded, through the union of the three worlds. Love is the great

motive power to reveal them. It is more powerful than any other agent in all God's universe, and when it has freedom to possess mankind, Jesus will be exalted above heaven and earth. Then every knee shall bend and every tongue shall confess to the glory of God.

CORRESPONDENCE.

Fontana, Kan., Jan. 10, 1876.

DEAR FRIENDS:—I wish to confess my love for you, and tell you how much I appreciate the noble work in which you are engaged. When I think of my conversion from Orthodoxy to Perfectionism through your writings, I can but look upon it as a miracle. And though I know there is yet a great work of self-conquest to be accomplished, I shall not be discouraged nor succumb to any difficulties which may present themselves, for I know that through Christ we shall be able to come out more than conquerors.

Mr. Noyes's Home-Talks are a great source of edification to me, and through them my heart is being constantly drawn toward him in confidence that he is, in truth, a man inspired of God. The truth which he has revealed about the Second Coming of Christ is also a great help to me in understanding the Scriptures. I seldom take up the Bible to read without having my thoughts recur involuntarily to the fact, that the interest and attraction it now affords me is due to the light which he so perseveringly has thrown upon it from time to time.

I feel closely united to you in your work of overcoming evil, and the promotion of the Kingdom of Heaven on earth. Especially have my sympathies been aroused while reading in some of your old publications, the accounts of the sufferings and persecutions which the pioneers of your Community had to undergo in helping to establish the great truths set forth by Mr. Noyes. While I have a feeling of sympathy for them, my soul is filled with thankfulness to the Giver of all good and perfect gifts that one such as I should be accounted worthy to partake of the fruit of their labors. The subject of holiness is occupying my mind much of late and to live for Christ is my highest ambition.

We have three little girls that we are trying to bring up in the "nurture and admonition of the Lord," and through the reading of the CIRCULAR we find much to strengthen and encourage us in the work.

Hoping your free paper will bring the glad tidings of salvation to many waiting firesides,

I am yours in love,

H. Y.

Auburn, Me., Dec. 31, 1875.

DEAR FRIENDS:—I like the CIRCULAR very much, and would like it better if I had more time to read and study its contents. I have put the last two volumes in the binder's hands to-day, to have them made into a convenient book, so that I may read or refer to them at pleasure.

Your young people do not have much idea of the difficulty experienced by a young man in my situation, in finding time and opportunity for instructive study and reading. After working ten hours a day—hard exhaustive brain work, as a book-compositor and proof-reader—and getting to a boarding-house and dispatching the evening meal, tired Nature demands rest. I find it difficult to bring my mind to grasp the beauty of the finest poetry, the grandeur of the loftiest eloquence, the richness of the keenest satire or humor, until after some hours' rest, or some light, easy recreation.

Then a boarding-house isn't much like a home—least of all, like a Community home. And to a young man who has never had a doubt but that he and his loved ones will be amply provided with the

necessaries and even the luxuries of life in any contingency that may arise in regard to his health or prosperity, it may seem strange that a youth of twenty-two should be at times so weighed down by care and anxiety (not distrust) as to be unfit, mentally, to read, study, or enjoy life at all. Yet how can I help it, when I see my loved ones suffering—*actually suffering*—for the necessities of life, and I powerless to aid them? I often recall the lines I have read in an old CIRCULAR, written in a vein very much like that of "Foot Notes:"

"I am ill to my very core—
Weary, and faint, and sore,
With hunting meat—a beggar's store—
With plotting for self, wife, and little Bill," etc.

Such a tide of selfishness as sweeps over this world! I rejoice in the work the Community and the CIRCULAR are doing in the direction of working out the law of unselfishness. I know God is inspiring you and blessing you in that work. I find selfishness the *only* barrier between myself and God. I pray that that may be wholly broken down, and the free sunlight of His presence may fill my soul. I confess Christ in my heart a spirit of patience and perseverance. He is my Savior.

I have read the CIRCULAR so long I feel personally acquainted with some of you, and I hope sometime to see you "face to face."

Ever your friend,

E. J.

—, Dec., 1875.

DEAR EDITOR:—In the CIRCULAR, of August 16, 1875, under the title "Correspondence and Answers," appeared two letters, which are *specially* interesting to us, *viz.*, the letter of J. and M. Jamieson, to E. Yoder, and E. Y.'s reply. These letters are more interesting to us because the writers were once, like ourselves, members of what E. Y. very properly terms "*that defunct old paper organization* the 'Universal Progressive Reform Association.'" We know by experience, that "very many persons are over-anxious to rush into Communism, before they have had any experience in Perfectionism." Although that "old paper organization" cost us much, *very much* mental and physical labor, we can not say that we are sorry that our plans for establishing a "Colony of Reformers" were thwarted. For, though the disappointment and losses were very hard to endure at the time, yet long ago we were enabled to see that the "hand of the Lord was in it." The experience and discipline of those trying days were needful to give us clearer views of humanity and human frailty, and to bring us into closer communion with the great reformer and organizer Jesus Christ. We have had all the experience we ever wish to have, of community of property without community of interest and spirit. In fact, we have not a particle of faith in the success of any plan for the improvement of the human race which does not "seek first the Kingdom of God and His righteousness." Isolation is preferable on any other basis. Being one in spirit with the O. C. so far as they are one with Christ, it is always cheering to us to hear of their prosperity, or the prosperity of their outside friends. We have never asked admittance into the O. C. or any of its branches because it has never been plain to us that such a union would be equally advantageous to them. Furthermore, we have never been able to find time to put the Community in possession of the principal events of our lives, without which it would not be prudent on their part to invite us to join them—were they not already over-crowded. But we have full faith that whatever is best for us on this earth the Master will give us in His own good time.

The ONEIDA CIRCULAR comes the nearest to our ideal of a family paper of any that we read.

Yours truly, J. B. C. and S. J. C.

THE FATE OF "ROSY EDEN."

READERS of the CIRCULAR may remember that we have mentioned, under the heading "O Rosy Eden," an attempt at Communism making at Bushkill, Pa., which we thought not worthy of unlimited confidence. (See CIRCULAR, Vol. XII., pp. 219 and 258). The leaders of that Community—which was styled the "Mutual Benefit Union"—put forth a prospectus glowing with such bright and flowery visions of their life and surroundings that we ventured to express a little good-natured satire by way of comparing the Bushkill scenery with the old home of Adam and Eve. For this we were smartly censured by the Secretary of the "Mutual Benefit." It seems, however, from the following document just received, that the Bushkill society is likely to end almost as disastrously as did the Valcour attempt, which we also warned people to approach slowly, and for which warning we were similarly censured by those interested. Still, it is doubtful how far we ought to sympathize with those who have signed this document, for they are evidently quarreling with a leader whom they voluntarily joined, and denouncing things which they must have seen sometime before they seceded. There is a flavor of individualism, or dislike of a subordinate position, and a freedom to use strong phrases like "notorious scoundrel," "black-hearted villain," etc., which detract from the force of their manifesto. A seceder's opinion is apt to be badly biased by personal feeling, and should always be taken *cum grano salis*. With these cautions, and because our former criticism of the Bushkill society was thought to be so wide of the mark, we will give the letter of the seceders: [F. W. S.]

Bushkill, Pike Co., Pa., Dec. 25, 1875.

TO THE READERS OF THE ONEIDA CIRCULAR, AND WHOM IT MAY CONCERN:—We, the undersigned, late and only members of the so-called "Mutual Benefit Union," outside the original firm of E. Y. Wickes & Co., having been connected with that concern from two to four months, feel ourselves impelled by the principles of truth and justice, to expose the most complete swindle ever perpetrated in the name of Communism. The above-mentioned firm of Newark notoriety, at present consists of the said Wickes and two women who are under his psychological power, and ready to swear to any thing he may say. They are utterly selfish and heartless, and often quarrel among themselves. They are deeply interested in the name of Communism as a means of bringing in capital and labor to sustain them and improve the place; nothing further. The beautiful letters, published and written, that have recently created such a wide-spread interest, and which were likely to bring in large accessions the coming spring, were dictated by the self-styled "Rev." Dr. Wickes, *alias* Prof. Franklin, the self-appointed President for life. H. L. Marsh is amanuensis or Secretary. As a Doctor, beyond his magnetism, Wickes is nothing but a fraud, but the title Prof. is very appropriate, for he professes every thing that is good, though he lives just the opposite. He is mediumistic, and at times seems illuminated and inspired to a high degree, but soon comes to himself again and personifies, if possible, more than seven devils. Instead of seeking to know and love the truth according to his high pretensions as the second Christ and leader in the new dispensation, we find him coarse, vulgar, profane, passionate, sensual, jealous, suspicious of everybody, fearful and miserable; he is as changeable as the wind in his plans and management. He has been predicting the day of judgment as near at hand. Very well; his doom is sealed. Weighed in the scales of Divine Justice he is found wanting in every thing but force. Excepting the falls and

scenery, almost every thing in their letters is misrepresented and exaggerated to the last degree. For instance, the visit of the Governor and his cabinet is reported, thousands of water-powers, millions of curiosities, brooks teeming with trout, inexhaustible quantities of coal, petroleum and slate, for he had seen them while in the clairvoyant state. The invaluable domain is an almost worthless tract of mountain land, for all practical purposes; and never has decently sustained even a moderate-sized family. It was paid for mainly with the capital-stock-swindle. This stock and the labor notes are utterly worthless to any one else, but very convenient for him to exchange for the tangible realities. Thousands of dollars have been paid out in that way for honest work, both here and at Newark, from which place he was driven out as an impostor and lottery swindler; and it is no wonder that he has enemies wherever he goes, and that Pike Co. wishes to be rid of him, believing as the people generally do, that he is a notorious scoundrel, a black-hearted villain. This eight hours for labor, means from ten to fifteen if he can get it, Sundays included. As a publishing-house, their facilities are limited to old-fashioned hand-presses, and a small assortment of type. Their new and wonderful publications consist of two or three small books, mainly a re-hash from other works, and one number of the "College Oracle," all published several years ago. The "Oracle of Truth" is yet in the future, if any where, or in his wonderful imagination. We are not the first to come and go. The swindle has been going on for years in a smaller way; usually one or two at a time, but always with the same result. Many would stay over night only; some a week, others for months. The question naturally arises, Why are we so deceived? Why remain so long? The only explanation we have to offer is this: His programme opens to new comers with kind offers, plausible statements, fair promises, and urgent appeals to be true, to live true to our highest convictions, strengthened by his positive will, or psychological power. And then it takes time and circumstances to reveal true character. We desire to express our firm belief in the great advantages and final success of true Communism; but from our experiences here and elsewhere, and the records of the past, we have lost all faith in advertised Communities, calling for men and means. If people wish to try associated life let them unite their interests in some practical industry where they are, and with those with whom they are acquainted, as did the Oneidans. We are satisfied it is the only way to success.

VICTOR L. WOODS,
CHAS. H. BALLOU,
JOHN NELSON,
Wm. HOWELL, } Witnesses.
P. I. HOWELL, } NELLIE NELSON.

HOUSE CELLARS.

TO assert that a large majority of bilious diseases, fevers and kindred ailments—by which the inhabitants throughout the country are afflicted—have their origin in badly ventilated cellars over which dwellings are placed, doubtless would be received as chimerical. Nevertheless, the more the subject is investigated, the more convincing will be the conclusion that this is the fact. There is scarcely a farm-house in the country but that has its cellar, which is built mainly with an eye to security from frost, but with scarcely any regard to sanitary conditions, by thorough drainage and proper ventilation. Consequently, many of them are miserably damp or wet excavations, deep down in the earth, with hardly room for a twelve-inch sash between the ground and sill, by means of which the cellars are dimly lighted. And then to add to the already existing evils, they are annually filled with vegetables of all kinds, dumped into bins, boxes, or barrels; there are potatoes, turnips, beets, parsnips, onions, cabbages and apples, not to mention the pork barrels, beef barrels, pickle tubs, and a host of other materials, all of which in due time emit their peculiar odors. The vegetables ferment and decay. The dampness arising from this cause, with the lack of sufficient drainage, covers the boxes and barrels with mold, and every thing becomes saturated with taint, until the place fairly teems with foul air and deadly miasma, which hav-

ing no other means of escape, penetrates every crack and crevice of the apartments above.

It is a noticable fact that people living in such circumstances, become so accustomed to bad odors, that they are not disturbed by and scarcely notice them; while they may be taking poison into their systems at every respiration. Consequently, it is difficult to convince them that their cellars are a prolific source of the diseases by which they are, or may be afflicted. Even the best kept cellars are not wholly free from this kind of poison.

How is the evil to be obviated? To my mind the remedy is a very simple one. Namely, make no cellar under your dwelling; but instead, raise a suitable foundation wall with good drainage underneath; excavate a few inches in depth of the surface soil between the walls, and make a good cement or asphaltum floor over the entire surface; then have a proper number of windows in the foundation-wall that can be opened or closed at will. Thus with ample means for ventilation, and the moisture arising from the earth effectually cut off, the nuisance arising from foul air and dust from beneath, will be effectually abated.

However, if a cellar or place to store fruits and vegetables, seems to be a necessity, let the cellar be under an adjoining building, or which would be still better for the sake of convenience, and also for the better preservation of fruit and vegetables, a building made frost-proof above-ground, or nearly so. Steam-boilers and fixtures for heating should not be placed under the dwelling.

When a cellar is made under a dwelling, it requires more vigilance than people ordinarily exercise, in order to keep it free from nuisances. Until some better system shall be adopted, and people generally take more care to keep their premises free from foul vapors, it is of little use to talk about hygiene; doctors will continue to multiply and find fat living!

II. T.

THE Russian Admiral Possiet, who has traveled a great deal in Siberia, and on his last visit there accompanied the Grand Duke Alexis, has published a long article in the *Sibir* on the system of transportation of criminals in Russia, which has been much commented on in the Russian press. He thinks the time has arrived when the practice of colonizing Siberia—"a region more than twice as large as European Russia, and full of natural advantages which have as yet been almost undeveloped—with the criminal population of a nation of seventy millions," should cease. "Siberia is no longer," he says, "the same country it was when it became a convict settlement." At that time it did not extend south of Kamtchatka, and was almost entirely peopled with savage and nomad races; behind it was the solitary Pacific, and Siberia itself was supposed to be a desert. But now that Russia, by the acquisition of the Amoor district, has extended her frontier to the Sea of Okhotsk, which is being gradually converted into a second mediterranean, and that China and Japan are waking out of their sleep of centuries, it is time to deprive Siberia of the humiliating stigma of a convict settlement, and to place it in a position more suited to the development of its resources. The criminals who have been transported into Siberia during the last two centuries exercise a ruinous influence on the population, which is the real cause of all the evils of the administration and of the want of useful workmen. The purpose of transportation is two-fold; it aims both at the punishment, and at the reform of the criminal. The penal object is fulfilled; the punishment of forced labor in Siberia is most severe. But so long as the present system continues, there can be no moral reform. The long journey in the society of criminals, is, in itself, sufficient to deprive the banished of any spark of moral feeling which may

still be left in them. It is a proverb in Siberia that "forced labour is the school of corruption;" and the convicts themselves say that the journey from European Russia is far more terrible than the forced labour imposed upon them when they reach their destination." The convicts are mostly employed in gold-washing, the silver mines having been almost entirely abandoned. Admiral Possiet visited the gold-washings of Ust-Kari, to which two thousand convicts had been sent. Two hundred of these were ill in hospital from scurvy, three hundred had fled, and the rest worked indolently and carelessly. All the prisons in Eastern and Western Siberia are crowded with captured fugitives and accused persons, who often have to wait years for their sentence.—*Pall Mall Budget*.

ONEIDA CIRCULAR.

HARRIET M. WORDEN, EDITOR.

SPECIAL CONTRIBUTORS FOR 1876.

F. WAYLAND-SMITH, H. H. SKINNER, A. E. HAMILTON,
G. N. MILLER, A. EASTON, S. L. NUNNS,
J. H. NOYES (*Home-Talks*).

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H. J. SEYMOUR, CHAS. A. BURT, BRULAH HENDER,
J. B. HERRICK, H. THACKER, G. CRAGIN,
AND OTHERS.

THURSDAY, JANUARY 20, 1876.

The House of Representatives devoted several days of last week to the discussion of the subject of amnesty. Mr. Blaine offered an amendment to the bill, excepting Jefferson Davis from the general amnesty contemplated by the originators of the measure, which brought on a very heated debate, in the course of which many foolish things were said on both sides. It was pretty manifest that the old Southern hatred of the North is only smothered in many breasts; and on the other hand that some of the Northern leaders are not ready to "shake hands across the chasm" with all the seven hundred and fifty disfranchised rebels. The measure failed to receive the requisite two-thirds vote; but it will probably soon come up again in another form. It is to be regretted that the beginning of the centennial year of jubilee, should witness such a scene on the floors of Congress; but the fact that there is a general willingness to forgive all but one of the disfranchised augurs well for a peaceful future.

TO ALL INTERESTED!

Jan. 16, 1876.

EDITOR ONEIDA CIRCULAR:

Dear Sir:—Will you be kind enough to say to the readers of the CIRCULAR, who no doubt take much interest in the introduction of the Turkish Bath, that I have recently come into possession of knowledge by means of which Baths can be constructed in every town, village and city at a comparatively small cost. Funds can be had for the purpose at an interest of from three and a-half to four per cent., to be paid semi-annually, the principal remaining an unlimited time.

The scheme that I have in view is one of the grandest that has ever been thought of for the promulgation of health and human happiness. The details will soon appear in a new Journal to be named *Heaven at Home*. Yours truly,

E. P. MILLER.

Bath Hotel, 39 & 41 West 26th-St., New-York.

THE WEARY STAIRS.

The stairs of ordinary houses are so destructive of the health of women, that it is said that even the peasant girls, who, before they emigrate to this country have sufficient physical vigor to work in the field all day and never tire, break down soon after they enter our fashionable houses as servants, and become as weakly as American women. If she does the chamberwork in a boarding house, between waiting on the table, answering the door-bell, going three or four times to the fourth story with messages, and doing her morning work, she mounts forty or fifty flights of stairs. A writer in the *New York Evening Post* accounts for the fact that the American woman is deteriorating physically "by pointing to the five thousand flights of stairs that she is required to climb each year—if indeed that number cover it." Recognizing the fact that in cities horizontal is more costly than vertical house-building, she (for it is a woman who writes), suggests that as a matter of life and death the elevator system, so successfully applied to business buildings, should be adapted to the necessities of private houses. The suggestion is prompted by a public necessity. The inventor who shall invent an inexpensive and safe elevator which can be easily run by water or some other cheap power and managed by servants or women unacquainted with machinery, will confer a blessing upon many women who sing the "Song of the Stairs," more than they do the "Song of the Shirt."—*Exchange*.

While the American women are waiting for that invention—a safe and inexpensive elevator, adapted to private houses (which looks to us, we must confess, just a trifle distant), let them adopt the *short dress*, and we promise them it will reduce the evil immensely, if not entirely supersede the necessity for such a machine in common situations. The women of O. C. have more stair-climbing, perhaps than the average of their sex, but they actually make a healthy thing of it. Heavily weighted, and tripping with impediments, you can not go up stairs very often and not have it wear on your constitution; but in the light costume of the Community you can make stairs improve your constitution—strengthening the very system which under the other condition breaks down. Five thousand flights a year is not more, we venture to say, than most of us in the short dress are accustomed to climb without minding it.

We save our servants as well as ourselves, by an elevator between our kitchen and the dining-room over it, though the machine is far from inexpensive, and not very safe or easy for women to handle. We hope also to have an elevator sometime between the first floor and the mansard of the mansion house, for raising articles of any weight, and for use of the aged or otherwise disabled; but not by any means as a matter of life and death to the women, who neither sing the "Song of the Stairs" nor the "Song of the Shirt."

By the way, we notice that that most delightful, most healthful winter recreation, but so lately given to the disfranchised sex, *viz.*, skating, seems to be losing its popularity, or going out of fashion among them. Wondering with ourselves the other day, what could be the reason, it occurred to us that this exercise is doubtless incompatible with the present style of skirt. If it is dangerous, as we have heard, to sit down in "pull-backs," it must be more so to try to skate in them. So after all, fashion is the great tyrant. It abridges woman's rights vastly more than the men do; "lords of creation" though they are. Paris dictates to all climates, and the incongruities are sad and numberless. R.

HOME ITEMS.

ONEIDA.

OCCASIONALLY as we go into the upper sitting-room of a forenoon, we see a pleasant sight. It is this: a group of twelve or fifteen women tying silk, half-a-dozen or so knitting or sewing, and Mr. W. in the center, reading. The reading is more es-

pecially for the benefit of the silk-skeinners; but it is also enjoyed by most of those who live in both of the tiers of bedrooms opening on the sitting-room.

Friday, Jan., 14.—We received a call of an hour to-day from Belle Wallace, one of the actresses in the new theater on Fifth Avenue, New York. She walked up from Oneida, a distance of four miles, with a gentleman friend, but seemed to feel no special fatigue from the exertion. She impressed us as being a woman of character, refinement, and intelligence.

Saturday, Jan. 15.—Just snow enough on the ground to make every thing white. No sleighing though. The roads never were more rough, and our depot agent says it is not uncommon to see two or three broken wagons between here and Oneida.

THE trap-shop is at present running but eight hours a day. A dozen or fifteen of the regular hands, those of tender years, are at present engaged in "gerund-grinding," or rather, spelling-book-grinding, for about five hours a day, up in the district school-house. The silk-factory is running full time with considerable press of business.

The "evening hour" the past week has been filled thus:

1st and 2nd evening.—Lectures on the Steam-Engine. Mr. C. A. Cragin.

3rd evening.—Second lecture on the Life and Character of Henry Wilson. Mr. W. A. Hinds.

4th evening.—Lecture on St. Ignatius of Loyola. Miss A. E. Hamilton. (Of this we give next week a more extended notice.)

5th evening.—A Masquerade Dance.

6th evening.—Lecture on Explosives. Dr. Cragin.

7th evening.—Second Lecture on Phrenology. Mr. C. W. Underwood.

On Thursday evening our Dynamical Engineer gave the third and last lecture on the Steam Engine. The lecture comprised: a history of the use of steam, from Hero's experiments 130 years B. C., down to the Corliss engine of to-day. Explanations of steam-valve gear, with drawings on the blackboard; Stevenson's link motion, with a model engine running on the stage; difference between condensing and non-condensing engines, governors, Richard's indicator, with indicator diagrams, boilers, etc., etc.

Perhaps no branch of study more clearly illustrates the mental difference between the average masculine and feminine mind than mechanics. Immemorial custom has kept women in profound ignorance of the simplest principles of mechanism; hence to-day we have the anomaly of intellects that can fairly revel in the toughest problems of philosophy or psychology, yet shrink back in dismay before the diagram of a poppet valve. But doubtless a few hundred years familiarity with sewing machines, knitting machines, writing machines, and that sort of thing will bring about an equilibrium.

[N. B.—The reflection contained in this last paragraph was partly occasioned by hearing several women, notable cooks and housekeepers, who were heard to declare that they should not go to the steam-engine lecture, because they didn't wish to have their minds confused by hearing any thing about machinery!] x.

WE talk of building us a new barn the coming season. Meanwhile, the wisdom of all the farmers in our big family—practical and would-be, professional and amateur—is concentrated on the subject. Several sites have been selected by one and another, and as many plans explained and discussed in our evening meeting. Altogether, it is a serious matter with our farmers. Their aim is to build where the barn will be tolerably con-

venient, and yet not be likely to be appropriated for other purposes; for on this last point they have had some rather peculiar experience. One after another of their barns—built within moderate proximity to the house—have been appropriated for other uses, crowding them farther off. A little tired of building for others to occupy, they precede the erection of this new barn with grave and widespread consultation, determined that it shall not be from lack of a multiplicity of counsellors, if they don't at last get just the right place and plan.

THE two little boys mentioned in last week as on a visit at W. C., we hear by report are enjoying themselves very much. They are just acquiring some new accomplishments in their W. C. home, among the first of which is that of setting type; this, they are getting very enthusiastic over, and have already acquired some little proficiency in setting up words. Now and then their Mammas get specimens of their skill in the form of a printed note. Here are two of them:

W. C., Jan 5, 1876.

"Dear Mother:—I set up this letter with little type—I used to set with big letters. I work in the printing-office now. I had a Turkish Bath and Mr. Herrick shampooed me. Miss Beulah takes care of me and she let me paste a long time and she gave me a lot of pretty pictures and I am going to put them in my big Scrap book. She eats with me twice a day and after dinner my Aunt Skinner takes care of me. Every evening Humphrey and I write. Don't you miss your little boy Pip? Grandfather Leonard is going to take me on a sled on the ice. PIERREPONT."

W. C., Jan. 6, 1876.

"Dear Mother:—I am having a good time here and I have a pond too—it is frozen over to day. I would like to see Stephen. I seemed to be pleased to see Pierrepont. Pip broke in our pond. I went on the ice yesterday and slid quite a while. I am a good boy here. My Scrap Book was done day before yesterday. How are you getting along, are you home sick? Pip and I went on the ice yesterday and Grandpa had on his skates and made us go backward and forward like suds. Grandpa sends love to you and Stephen. I cut my finger with a knife—Dr. Noyes sewed it up. HUMPHREY."

WEEK before last, a quiet, modest, elderly lady called upon us, and asked the privilege of spending a couple of days with us. On inquiry, we found out that she had been here before, and also that she is a clairvoyant medium. Granting her request to stay, we were more or less entertained and interested during her visit by some exhibitions of her clairvoyant powers.

She had two controls—one claiming to be a German, the other an Indian—so her manner of expressing herself, when she was in a clairvoyant condition, was very amusing. We sent her to W. C., (clairvoyantly, of course), one day, and asked her all sorts of questions about the folks there. Her answers were very satisfactory, and to one inclined to believe in such things, proved her to be a good clairvoyant. While describing the appearance and occupation of one and another there, as she was questioned, she suddenly said,

"Man comin here from Wallingford—comin on business."

"When?" was asked.

"Me can't tell. Come berry soon."

Now we knew of no one expected from W. C., and as a test, questioned her more closely.

"Is he old or young?"

"Me see him not berry old—not berry young. Him write—write. Me see him write so—so. (*Making motions*). Him don't work on farm; him work in office, like. Him write a good deal."

"Describe him if you can," said one.

"Him high here," putting her hand on her forehead, "and white."

"Has he got a wound on his chin?" some one

asked her, thinking of some one at W. C. who was lately wounded there.

"Me can't find nothing matter with him's chin," she said feeling of her chin.

"Is he bald?" asked another.

"Him got a little hair. Bald spot here, (*feeling of her crown*). Me see him goin' to come. He not started yet. Him's writin—write figures some—then write words some. Him's comin on business, and goin' back again soon. Not stay long, lady. Understand?"

We asked many more questions, to which we got straightforward answers, but were still mystified as to who was coming. However, in two days after, Mr. E., without any previous notice, arrived from W. C. He answers her personal description so far as she gave any, and was actually writing at the time she said she saw him.

Those who had never seen exhibitions of clairvoyance, were entertained by watching and questioning her, and those who believe nothing in it, were at least interested in the various coincidences between her vision of things she had never seen, and the things themselves.

TURKISH-BATH ITEMS.

THE suite of rooms at the public Turkish Bath at the Arcade building, for the women, was finished last week, and opened to use.

CUSTOMERS begin gradually to patronize our Turkish Baths, lately opened. We could not expect a very great rush at first, as the going is quite bad, and our posters, handbills, and other advertisements, have not been out long. However, we have had already some encouraging experience. We have treated several rather serious cases of inflammatory rheumatism, with marked success, and have several cases now under treatment that bid fair to be greatly helped, if not cured, by the Bath. Mr. B., who has charge of the Baths, mentions his experience with one of this class of people, thus: "To-day (Jan. 12.), a gentleman from — came for a bath. He has been sorely afflicted with rheumatism for a long time, and for a few months back has not had the use of his feet, except in a limited way. On putting him into the hot-room, I noticed that his feet were quite cold, and it was with considerable difficulty that I made them sweat. Before they began to sweat, he could not endure to have them touched; but afterwards, by gentle manipulations at first, I was gradually enabled to press them harder until I finally rubbed them as much as I chose. While I was spraying him off, he said he had not stood on his feet so long without pain for months."

Perhaps the most interesting cure we have to record so far, by means of the Bath, is that of Mr. P. (one of our boiler-men), of deafness. Its occurrence was thus reported in the evening meeting by S.:

"Mr. P. told me the other day that he did not feel very well, and would like to see if a Turkish Bath would not do him good; but, as his wife did not feel so well as he, he guessed he would give her a chance first. Not long after, as I was in the boiler-room, late one evening, knowing our home-bath to be empty and in good condition, I offered to give him a bath. He accepted the opportunity gladly. After a most profuse perspiration I took him as usual to the shampooing-room. Suddenly, right in the midst of the operation, he startled me by jumping off the bench, exclaiming,

"Why! I can hear just as well as I ever could!"

I asked if I had hurt him.

"Oh no!" said he. "But my ear! I can hear!"

The other day, in talking with him about the Turkish Bath, I had jokingly said, we would cure him of his deafness, but I didn't really expect it; and now, I thought that in all probability the cure would be merely temporary; but it has not proved

so thus far. He says he can hear just as well as he ever could, and can not find words to sufficiently express his delight at the change."

A gentleman who keeps a livery stable in one of the neighboring towns called here the other day. He has a valuable horse which has the rheumatism, and he called to talk over with us the idea of fitting up a Turkish Bath at his stables for the benefit of his horse. This seemed to some of us quite a novel idea. But we understand that in England and on the continent, such methods are freely used in the treatment of horses for various diseases.

ONE of our W. C. home journals, two weeks ago, mentioned that, hearing that something about their "cottage by the sea" (Cozicot,) was out of order, Mr. G. Cragin went down there to see about it. This was during the lovely weather which marked the close of the year. Finding every thing quiet and charming, Mr. C., after attending to his business, concluded to stay a day or two longer and enjoy the seclusion. Amid this solitude, he pens us a note, from which we extract:

Jan. 1, 1876.

"DEAR CIRCULAR:—Strange place this, you may say, from which to date a letter, at this season of the year; but property of some kinds, like helpless children, requires looking after. So it was a little matter of business that brought me to Cozicot where I bade farewell to the old year and welcomed in the new.

"But how different the sea-shore in winter from what it is in summer! So far as business activity is concerned it is as solitary here as a wilderness; though it is a wilderness made up more of unstable, restless water, than of hill and dale. To one fond of quietness and seclusion, there is an indescribable pleasure in dropping down here in mid-winter, when fisherman, boatman, health-seekers, pleasure-seekers, flies, mosquitoes, and unsavory fish-oil factories are, one and all, absent from the scene, and scarcely aught else to mark the lapse of the hours, but the ebb and flow of the tide. The sun has been so bright, and the weather so balmy, since I've been down here, that it would seem as if winter, instead of lingering in the lap of spring, as is somewhat his way, had turned over a new leaf by inviting the lovely month of May to preside at the inauguration of the new year. Considering this year is the hundredth anniversary of our national independence, this innovation is quite graceful and *apropos*. My deepest thoughts, however, on this centennial morning, have taken a somewhat centripetal direction. While millions of people representing all nationalities of the civilized world, are looking forward to the centennial celebration and exposition to be held six months hence, at Philadelphia, I can not help asking myself, are there not a few who are looking with the eye of faith for a greater manifestation of confidence, than ever before witnessed, in the administration of the heavenly kingdom, with Jesus Christ in the executive chair? Confidence in man, as man, separate from God, seems to me very nearly "played out." If so, the only alternative left, whereby help can be had for the eradication of sin from nations, is by annexing our nation to the kingdom of God. Indeed, the question which of the two political parties shall elect the next president of the United States is, in my humble opinion, a trifling one, compared with the question, will the administration in the heavens continue to rule this nation with a rod of iron, or in the spirit of peace, righteousness and love? There are signs indicating the latter.

"This nation has had a hundred years of comparative political freedom. But is that an end or simply a means to an end? The Jews, in Christ's day, gloried in their institutions, inaugurated by Moses, but rejected Christ, the greater prophet, who came to deliver them from bondage to sin. The Jews, though proudly rebellious against the Roman yoke, thought that, as far as spiritual matters were concerned, they were freemen. But Christ plainly told them, that "he that committeth sin, is the servant of sin," a bondage infinitely more degrading than that of political servitude.

"Are there not tens of thousands in this nation groaning under bondage to sin—to selfishness; and praying for deliverance? If so, is it not time to inquire why, at the beginning of the second century of this republic a declaration of Spiritual Independence of Sin, and the devil its author should not be made on behalf of suffering humanity? If

we have gained our political freedom, now let us fight individually, and collectively, for our spiritual freedom, freedom from a carnal, unbelieving mind? Such a freedom is of transcending importance to every one, not only in this world, but in that which is to come. There will be, indeed, a good deal of hard fighting to be done in our warfare with self. But Christ, Paul, and a host of the Primitive believers, overcame, and in their spirit we shall overcome.

"But who will be the coming man to lead off in this new departure toward spiritual victories and spiritual freedom? Happily, that question was settled by the higher powers ages on ages ago. The coming man has, indeed, already come, and has been busy doing his appointed work eighteen centuries, at least.

The man then, whom the heavens appointed to save and educate men out of sin and brutality into enlightened, loving sons of God, is, as we have already stated, *here*, and invites all lovers of truth to join him in his appointed work. And the sooner all sects, and religious denominations give up their petty differences and join heart and hand with Christ in saving the world from sin, and its concrete form, selfishness, the sooner will heaven and earth come together and hell with its miseries be destroyed from among men.

"G. C."

CIVILIZATION OF SPORTS.

W. C., Jan. 4, 1876.

[The questions of building a sail-boat for Joppa, and an ice-boat for Willow-Place pond was referred by the purveyor of youthful sports at O. C. to Mr. N. at W. C., and he introduced it for discussion in the evening meeting. The general opinion was that ice-boating on the W. P. pond would give very little satisfaction, the sheet of water is so small. An ice-boat wants considerable space to start on, and would have to come about on that pond by the time it had fairly got under motion, or else dash itself upon the bank. As to sail-boats, Mr. N. observed that his opinion on that subject was pretty well known, and then followed the conversation here reported:]

N.—I wish we could introduce some principle like Male Continence into our dealings with these places that we try to make places of enjoyment, Joppa, and Cozicot, and our lake. If all would be contented with a certain temperate amount of sport to be found on the water and by the water side—sport that is safe and free from any very great excitement—these places would be worth a great deal to us; they would be blessings to the Community; but if they are allowed to draw us continually into things that are venturesome and dangerous and keep our young people in a state of serious and increasing excitement, they will become a great nuisance to us. It is something like the old struggle we had years ago with the base-ball mania, and it is the same struggle that the whole country is in now with the boat-racing mania—with the spirit of barbarism in college sports.

E.—I agree with Mr. N.'s general view of the matter. In regard to sail-boats I have hardly known what was best. I have been aware that some of the young men were very anxious to have one at Cozicot and at Oneida lake, and I have wished that their desires might be gratified if consistent. I have thought if the management of the boats, for instance, could be committed and confined to a few—certain ones whose prudence we can trust—it would do to have one at each of these places; but after thinking the matter over, and considering the liabilities—so many young folks and children—I confess I have felt anxious and uncertain as to its expediency. I have seen how soon even boys feel confident of their ability in such affairs. They see a boat managed safely by some one who has acquired skill by experience, and they imagine they can do the same thing off-hand. I think if we do have sail-boats, we shall have to take very thorough measures to acquaint all our folks with the use of them; and that, perhaps we are not pre-

pared to do yet. I have an impression from what I have observed at Cozicot, that old residents of the sea-shore are more cautious and have a greater sense of the liabilities and dangers connected with the water, and especially in pleasure boats, than our people are likely to have.

A.—That is my impression. Folks that know the sea are more afraid of it in a certain way than we landmen are.

T.—I don't believe any of the residents around Oneida Lake would use a sail-boat for pleasure. They would have a very small sail to a large boat for that purpose, I am sure.

N.—I don't think a *battle* is good sport. If necessity requires that we should go into a battle, I think we ought to do it like soldiers and I would risk my life, and ask the whole Community to risk their lives for any object that was worth the sacrifice, but I would not call it sport. I would call it very serious business. And if I am going to choose my sports, or have any thing to say about the sports of the Community I will take care that they shall not be battles, in which we are liable to be killed or even wounded. It is the tendency of young men always and every-where, to make their sports battles. They have a certain pleasure in venturing—in risking their lives contending with terrible elements. It is the same kind of pleasure that men take in war. Well, I don't call it sport. Let us make a distinction between sport and battle; and if young men want to go into a battle where they are liable to get killed, let us at least limit the thing and not allow them to draw others into it who are less fit for it than they are. They ought not to entice the women and children into a battle, if they must go into it themselves. But I do not think they need to go. I think it would be much better for them to be contented with sports that are not dangerous. That has always been my aim and effort, to find sports of a character in which all can engage. I am fond of sport—real sports, but I am not fond of catastrophes or of dangerous ventures falsely called sports. I am not fond of purely masculine sports.

Male Continence is the motto in our pursuit of pleasure of every kind. Love is a wonderful element of sport, if you go about it in the spirit of male continence, but it is an awful battle if you go about it in the spirit of the world; wounds and death are the result. There is just as much difference between the two kinds of sports as between our fashion of love and the fashion of the world. I think that Joppa and Cozicot might be made very pleasant sources of recreation to us in a continent spirit. But the temptations to intemperance in such places are enormous. One thing is certain that we never get health in the spirit of mere animal amusement. Excursions for health are worse than nothing if you fall into that spirit.

E.—I like that point. It takes a good deal of self-control to make a healthy thing of pleasure parties.

M.—I do not believe the best sports are the most expensive. On the contrary, I believe the best sports are often the most economical.

H.—I believe there is a great deal more pleasure in the quiet kind than in the barbarous kind, but it takes a certain amount of civilization of heart to enjoy them.

T.—I wish our sports might be limited to such as all can engage in. We should be sure then to leave out the barbarous, dangerous element.

N.—Some men have no pleasure in any sport unless the element of danger comes in. But to be at all rational, such men instead of feeling gay and festive should feel awfully solemn every time they rush into one of their ventures. I suppose a phrenologist would trace the enjoyment of dangerous sports, like boating with the winds howling and the waves dashing, to the excitement of combative-

ness. The excitement of this passion is undoubtedly a fine thing where it is necessary, but I would not call it sport.

B.—One of the prophets speaking about the good time coming says, "Neither shall they learn war any more." These barbarous sports are used by some nations as a school for war, so we may expect to see them supplanted when there is no need of such a school.

N.—I advise our young people to study "Foot Notes." The philosophy of that book is the true philosophy of sports. That book undertakes to show how much enjoyment can be got out of very simple things. It is a book that really ought to be a classic among us, and control our tastes in regard to sport. I mean to get a great deal of benefit out of it for myself and for the Community.

EXTRACTS FROM LETTERS.

Suffield Conn., Nov. 21, 1875.

DEAR FRIENDS:—I ask myself this question, "Have I, as a rational being, gifted with intellect, and endowed with an immortal soul, a professed follower of Christ, made the best use of my time during the year now far spent?" I fear I have not. Yet I think I can truly say that my sincere prayer during the year has been that God would lead me by his spirit, and teach me how to make the best use of the time in seeking to know the truth as it is in Jesus. And I think I have made some progress; I have more of the spirit of thankfulness than I had a year ago. I have received some spiritual food from the CIRCULAR and a great deal from the Bible. Here I will offer a suggestion in regard to the CIRCULAR. My idea is that it should contain more of the religious experience of the Community; items of personal experience; victories over the power of darkness; faith cures, etc., and especially your experience in training children. I have received much instruction on the last named subject from the CIRCULAR in the past, and hope to receive much more in the future. Somehow I've missed the children from the CIRCULAR of late; they have scarcely shown their noses this year at all. Now if you can give to the world a true system for the propagation and training of children, you will put a lever into our hands with which we can turn the world upside down, and your reward is certain.

Fraternally yours,

J. H. J.

Leopoldis, Wis., Dec. 22, 1875.

DEAR CIRCULAR:—I take great interest in your Turkish-Bath movement, in which I have unbounded faith, second only to, or rather coexisting with my "Faith in God" which is boundless as Eternity. And though, I often feel disposed to murmur at fate, yet I know it is his chastening rod; and the sooner I learn to submit humbly to its every stroke the sooner I shall feel the Divine life within me. I know I am not prepared to sit down in the Kingdom with you, but I want to get near the gates of such a Heaven as you enjoy that I may learn some profitable lessons, and most of all that I may be enabled with the aid of righteous criticism and examples to train up my children in the way of true Communism. But why pine after food that is too rich for our weak digestive organs? Rather work and wait, knowing that He doeth all things well, and believing that if we or our children are of the right stock, we shall, when we are fully prepared by the refiner's fire, enter into the mansions prepared for us. I sat down like a selfish mortal to ask a continuance of your visits; then I thought I would tell my interest in the Turkish Bath and how I used often to call on Dr. E. P. Miller at No. 15 Laight-st., New-York, eleven years ago when he was starting his Turkish Bath. I have a strong determination to try a small portable Bath out here soon.

I. J.

ROBERT HALL'S OPINION OF MISS EDGEWORTH'S WORKS.—Miss Edgeworth is the most irreligious writer I ever read; not so much from any direct attacks she makes on religion, as from a universal and studied omission of the subject. In her writings you meet a high strain of morality. She delineates the most virtuous characters, and represents them in the most affecting

circumstances in life; in distress, in sickness, and even in the immediate prospect of eternity, and finally sends them off the stage with their virtue unimpaired; and all this without the remotest allusion to religion. She does not directly oppose religion, but makes it appear unnecessary, by exhibiting a perfect virtue without it. No works ever produced so bad an effect on my own mind. I did not expect to find any irreligion in Miss Edgeworth's writings. I was off my guard; their moral character disarmed me. I read nine volumes of them at once; but I could not preach with any comfort for six weeks after reading them. I never felt so little ardor in my profession, or so little interest in religion. She was once called to account for the character of her works, and asked her reasons for representing a mere ideal morality, without attributing any influence to religion. She said, that if she had written for the lower classes, she should have recommended religion, but that she had written for a class for whom it was less necessary. How absurd! She seemed to think that the virtues of the higher orders of society stand in no need of religion, and that it was only designed as a curb and a muzzle for the brute.

—*The Leisure Hour.*

FACTS AND TOPICS.

Her Majesty Queen Victoria is expected to depart for Coburg about the 10th of April next. She will probably go thence to Baden Baden.

Several women have been registered in Chili as qualified voters, and will exercise the right of suffrage at the next elections.

Prince Bismarck made this remark recently on the supposed secret spread of socialism. "Socialism has made very great progress—far greater, gentlemen, than you probably imagine—and we shall see the results at the next elections. A few years hence the bourgeois will yearn for this very penal provision which you are now unanimously bent upon rejecting, as the solitary traveler in the desert thirsts for a drop of water."

A bridge is to be constructed across the St. Lawrence River at Montreal. Its length is to be over 11,000 ft. It is to consist of fifty-seven spans and will be 130 ft. above the river.

There seems to be every prospect that Stanley has reached the head-waters of the Nile. A map in a late number of the *Daily Graphic* shows the position of the Victoria Nyanza with reference to surrounding countries. It gives a complete idea of the upper regions of the Nile as the result of the explorations of Burton, Speke, Stanley, Cameron and others. Stanley in his late travels started from Kagehi in March of last year and after extensive explorations reached Kagehi again in May, having made a complete circuit of the Lake Victoria Nyanza.

An Amendment to the Constitution of the United States has been proposed by Mr. Reagan of Texas, which shall provide that direct taxes shall be levied on the States and District of Columbia not as now, according to the ratio of population, but in proportion to the amount of property they contain. The object of this amendment is to do away with the inequality of the present mode of taxation between the different States and especially between the North and South. The South now pay one-third of the taxes, while it has less than one-fifth of the property of the whole Union.

The opinion prevails in Salt Lake City that, in consequence of the very prevalent belief that Congress will take measures to suppress polygamy, the

Utah Legislature will take initiatory steps to that end.

A new weekly journal called the *American Architect and Building News*, published by James R. Osgood & Co., and edited by W. P. P. Longfellow is soon to be issued. Each number will contain from eight to sixteen pages of letter press, and four pages of plates executed by the heliotype.

The annual report of the Librarian of Congress gives the number of books in the library are 293,507 vols. besides 60,000 pamphlets, 19,350 volumes acquired during the year, 8,000 under the copy-right law. Over 50,000 vols. are now piled upon the floor. The Librarian makes an urgent appeal for a separate building for shelving the overflowing stores of a great national library.

The Lowell (Mass.) *Courier* says that Mr. Joel Parker, who is taking the list of births for 1875 in Ward No. 4 in that city, found one family in which two remarkably small children were born during the year. One of the little ones weighed but a pound and a-half when born, and died when five months old, weighing four pounds. The other weighed two pounds when born, and is now three months old, active and healthy, at a weight of three and a-half pounds.

THE NEWS.

It is reported that Egypt is negotiating with English capitalists for the sale of the Egyptian railways.

Old-fashioned wooden pails are said to be less durable and economical than the water pails now made of paper.

An appropriation has been asked for in Congress of \$1,500,000 toward defraying the expenses of the Centennial exhibition.

Hon. John Lothrop Motley, the American historical writer, has been elected Foreign Associate of the Academy of Moral and Political Science.

Every new development in regard to the whiskey frauds in Chicago show that the Government has been defrauded of millions of dollars in that city alone.

The Sublime Porte has received a dispatch from the Turkish Commander in Herzegovina, dated Jan. 6, announcing that tranquillity is restored everywhere except in the district bordering on Montenegro.

The jury in the case of George D. Lord, indicted and tried for bribery, reported, after being out all night, that it was impossible for them to agree. Nine were for conviction and three for acquittal.

Mr. Sargent, U. S. Representative from California, presented to Congress the petition of 26,016 women of Utah asking a repeal of the anti-polygamy law of 1862, and the Poland bill, and that Utah be admitted as a State.

A mass-meeting was held at Cooper Union of the working-men and women of New-York, for the purpose of urging upon our law-makers the great importance of promptly adopting such measures as will revive our industries, in order that employment may be obtainable by the tens and hundreds of thousands in enforced idleness.

The church of the Reverend Dr. Scudder, Brooklyn, declines an invitation to be represented in the Mutual Council, called by Plymouth Church and Mrs. Moulton. It regards the matter to be considered by this council, as profitless and socially demoralizing, of no real service, and a great detriment to the cause of Christ.

A telegraphic experiment was made in Milwaukee, Wis., which proved a success. Sixteen messages were sent over a single wire a distance of 200 miles. Eight were transmitted and eight received at the same time. The experiment was made with Gray's harmonic system of multiplex telegraphy.

The Advisory Committee of the General Ticket Association met at Philadelphia, Jan. 12, to arrange for a basis of railroad rates for persons visiting the Centennial from all parts of the world. A report was framed specifying a reduction of twenty-five per cent. on the

regular rates. The Committee will do all in its power to have the question settled soon.

The American Social Science Association held a meeting in Boston, Jan. 12, for the purpose of perpetuating the society by a renewal of its organization. After the report of the Treasurer, several papers were read: A report of the Dep't. of Social Economy; a communication on "The Science of Government;" a paper on "Specie Resumption;" a report by the Secretary on "Houses for the People of Cities;" a paper on the "Daily Newspaper Press." Several short speeches also were made expressing devotion to the cause of social science.

A special dispatch from Poughkeepsie to the N. Y. *Times* says: "An accident occurred on the Hudson near Coxsackie, Jan. 12. Isaiah Briggs placed his wife and two daughters on a hand-sled, and after putting on his skates, pushed them along on the ice of the Hudson to the village about a mile below his residence. They attended religious services and started at 10:30 P. M., to return home. The wind was blowing hard and the moon shining. North of the village is open water for 600 feet long and 60 feet wide. The wind struck the sled, and Mr. Briggs losing the control of it, it glided into the open water. The wife and children went down with the sled. He was the Captain of the sloop *Rebecca Ford*."

Present naval preparations are accounted for in a Washington dispatch as follows: "Grant annunciated the policy in 1869 that European dependencies in western waters ought eventually to become free and independent. He has recently notified Spain that for various reasons, the Cubans must be permitted to choose their own form of government. It is expected that Jovellar will issue a proclamation notifying the Cubans that as soon as peace is restored in the island they will be permitted to choose the form of government under which they desire to live. It was to sustain his demand in behalf of Cuba that the navy was equipped, and put in readiness for immediate active service."

An application was made in the last Congress, for a medal for John Horn, of Detroit, on account of his services in saving life at Detroit. Mr. Horn is a young man and assists his father in a tavern on the wharves. In a letter to the Hon. Moses W. Field, of the House of Representatives, he tells a very interesting story of his adventures. He has saved more than 100 lives. On the night of the conflagration of the Detroit and Milwaukee R. R., he saved nine lives. On one occasion he saved the life of a young girl while 500 persons stood by and no one offered to rescue her. In trying to save the life of a Miss McKenzie he very nearly lost his own life from long exposure and cold. On that occasion he lost a beautiful medal which had been given him by the citizens. His letter, published in the N. Y. *Tribune*, is written in a very modest, homely way, and gives a list of many of the persons he was instrumental in saving.

In a letter from a London correspondent of the *Tribune* on the Bremerhaven tragedy, the writer gives account of the various ways that have been adopted by men interested in realizing large insurances on cargoes. The man Thomas or Thomassen who was the cause of the explosion and great loss of life at Bremerhaven, had intended to have the box containing dynamite conveyed on board the *Mosel*. The box contained a clock so constructed that it would run eight days without ticking, and then strike a thirty pound hammer, the concussion to explode the dynamite contained in the box. At Bremerhaven he shipped a worthless barrel insured for three thousand marks as caviare. The cause of the premature explosion was the fact that the frost had crystalized the dynamite, and the force with which the box was thrown upon the quay caused it to explode. Thomassen had given orders for twenty more of these clocks.

Another form of explosives intended for the same purpose is a small torpedo made to look like a block of coal 6 inches by 3 inches in size, which can be thrown into the coal bunkers without exciting suspicion. When thrown into the furnace it will explode after a fixed time, or it will explode where it lies. A "rat" is an invention for making a hole in the bottom of ships—another machine invented for destroying iron ships. Many of these inventions though lately brought to the knowledge of ship-owners, have been in use for years,

thus accounting in many cases for the loss of lives and property at sea.

A letter to the N. Y. *Times* from its Paris correspondent says: "An arrangement has been made between the three great powers respecting the *question d'Orient*, and it has been resolved to brook no further delays. Austria will take the lead under the direction of Russia, the latter power agreeing to support the former, whatever the consequences may be. Upon this, Count Andrassy drew up a programme indicating the reforms demanded for the vassal States of the Porte, and this was forwarded to Constantinople. Two months have passed in negotiations but nothing definite has been done. Count Andrassy now formally demands the adoption of his programme, and unless the Porte can find some way of guaranteeing its promulgation and faithful execution, Austria will take it upon herself to do so, and will immediately send an army into Herzegovina. Servia and Montenegro are only awaiting the orders of the three powers to throw off the Ottoman yoke."

A Vienna telegram states that in reply to a request from the Prince of Montenegro to be allowed to enter into action against Turkey, the Russian Government advised him on no account to depart from neutrality.

IRRIGATION.

TWENTY-FIVE years experience in raising strawberries on the Community domain as a field crop, has shown that it is more seriously affected by drought in this locality than any other crop. The harvest coming between the 15th of June and the 10th of July appears to be especially exposed to drought. Ordinary crops like corn, oats, and potatoes, require a longer time to mature and can endure some drought without material injury, provided they get the needed rain in season, which is much more likely to come to them than to the early ripening strawberry. A rain during the harvest of these crops is more of a hindrance than a help; but in the case of the strawberry one or more wettings during the harvest is indispensable to a full yield.

We have greatly alleviated this difficulty by subsoil plowing—the deep stirring of the soil between the rows during the first part of the growing season with Mape's one-horse soil-lifter—and by heavy mulching during the winter and bearing year. This treatment, with generous manuring, frequently gives us a yield of two hundred bushels to the acre. It is, nevertheless, very sad at times, to see the plants with which we have taken so much pains, cut short in their yield and the ripe berries having a dried up seedy knob at the end of them which is so characteristic of a dry time in harvest.

Two years ago I made a detailed estimate of the cost of irrigating about five acres of land that lay below the level of the water-power situated nearest to the Community mansion. My plan was to conduct water in wooden pipes underground, to pen-stocks placed at regular distances from each other in the field, from which water could be distributed by means of hose wherever and whenever needed.

The plan involved an outlay of less than a thousand dollars, and the main pipe would supply water to the Arcade building, and to more than double the amount of land that needed irrigating, should we choose to use it. The committee to whom this plan was presented, decided that it would be best to try irrigation on a small scale before carrying out this project. With their consent, I have tried irrigating a small piece of ground and am now prepared to report results.

My plan was to use comparatively large main pipes, and then distribute the water from pen-stocks through inch hose. I selected a place near the Willow-Place factory where there was a nice piece of garden-land but three or four rods from, and on

a lower level than the sluice that, carried the water from the pond to the water-wheel. It occurred to me that it would be an improvement to let the water into a box reservoir, set in the ground, into which I could put a liquid or powdered fertilizer, and in this manner have it distributed to the plants. This I accordingly did.

The whole cost of wooden pipes, lumber for pen-stocks, brass valves and labor of laying pipes, etc., was \$46.13. More than half of this expense was for valves and the labor of fitting them. There were thirty square rods of ground planted to strawberries, and three pen-stocks connected with the pipe underground through the middle of it; so that with a hose I could distribute the water in every direction. But I chose to apply the water to only one-half of it, containing fifteen square rods, that I might compare with the other half, which I treated in precisely the same manner except the irrigating.

Feeling enthusiastic about my experiment I was tempted to pray for a dry season that I might make a good showing. But this prayer, if ever I made it, was not answered. The first year while the plants—not being allowed to bear—were making their growth, I did not water them more than twice, the clouds were so provokingly propitious. The second year, or year of fruiting, I watered them three or four times. Just before the time of blossoming I applied some of the Boston Annual Fertilizer, which is a concentrated manure in the form of a powder. One-half of this I sprinkled by hand along the rows of the unirrigated half of the piece, and the remainder I applied to the other half by putting parts of it into the above-mentioned reservoir from time to time, as the water was running. I recollect that at one time, the driest part of the season, I had scarcely finished my job of irrigating when I was driven in by a violent shower.

The yield of each of the two halves was as follows:

The unirrigated half	260 qts.
" irrigated "	365 "
Balance in favor of irrigation	105 qts.

It should be remembered that this experiment was undertaken for the purpose of discovering something about the practical details as well as the cost and profits of irrigation on a larger scale, and without any expectation of its being a paying speculation in itself considered. It was with this object in view that water was applied to only half of the ground that the hose could reach. But with all these drawbacks, and also in view of the fact that the season was by no means one of drought, this is the result of the experiment simply as a money speculation:

The cost of the whole of the irrigating apparatus and the labor of putting it into place was \$46.13. This may be regarded as the capital invested in the enterprise. The labor of applying the water to the fifteen rods for two seasons cost \$1.50. The increase of strawberries due to irrigation was just seven quarts per square rod; amounting on the fifteen square rods to 105 quarts. Berries could be bought in this neighborhood for eight cents per quart. Taking from this price the cost of picking and marketing, their net value would be five and a-half cents per quart. At this rate, the one hundred and five quarts would be worth five dollars and seventy-seven cents. Taking from this sum the cost of the labor of irrigating which was one dollar and fifty cents, we have the sum of four dollars and twenty-seven cents that are to be credited to irrigation. Inasmuch as it took two years to produce the crop, we find that there was a return of a little more than four and a-half per cent. on the capital invested.

But let us suppose that the whole thirty rods had been irrigated. The increase of crop to be

credited to irrigating would have been 210 qts. valued at \$11.55, which would amount to a little more than nine per cent. interest on the capital invested.

To formulate this experiment so that it will be easily understood and remembered, it seems necessary to show what would be the results from one acre treated in the same way.

Cost of irrigating one acre,	\$245.92
Labor of distributing water,	\$16.00

We have in return for this investment 1120 qts. strawberries worth \$61.60 every two years, which amounts to a little more than nine per cent. annual return on capital invested.

This is what our experiment teaches us to expect from irrigation with our conveniences during ordinary seasons, when we do not suffer from drought. But it appears to me not at all unreasonable to suppose, that in a season of drought the ordinary crop would be cut down one-half, and that irrigation would give a return of one hundred bushels to the acre at the above-mentioned low prices, worth one hundred and seventy-six dollars; which would give a return of over thirty-two per cent. on the capital invested. But we all know that the prices of berries range much higher during such dry seasons.

It will be observed that these estimates are based on the plan of realizing but one crop every two years. With me the question is still an open one whether with careful cultivation, and perhaps the introduction of some other kind than the Wilson berry, several crops in succession might not be taken from the same ground.

The question might be raised as to how long wooden pipes will last underground? Keeping them filled with water would certainly tend to preserve them inside at last, and I am ready to venture the opinion that if they were well soaked in hot coal-tar previous to burying them they could be depended on at least for fifteen years. I should be glad to hear from those who can give trustworthy experience on this point.

In conclusion, I will say that one of the useful lessons that I have learned from this experiment, is, that inch-hose is altogether too small for distributing the water. The process is slow and pottering. I should greatly prefer a two and a-half inch hose, and to have the underground pipe large enough so that one man could attend to two pen-stocks running at once, and thus save time.

H. J. S.

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